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freeze in winter, travel is transformed. They are apt to serve as gathering-points for the commerce of the tributary valleys. They furnish power. Finally, they are regulators of outflow, dominating the valleys below.

Prof. Ule's paper must be regarded as a suggestive contribution to the irksome but unavoidable task of drawing sharp lines where none exist in nature. If we define geography simply as the science of the earth, it manifestly embraces all the sciences, including law and theology. If we exclude from it everything that belongs to another science, there will be no geography left. Hence, if we are to have a science of geography, we must add to the generic term "science of the earth" some specific point of view from which the earth is regarded. Ritter's definition of geography as "the science of the relation between earth and man" seems to be most in favour. Ule, in his closing remarks, defines the scope of modern geography to be "the investigation of the reciprocal effects of the several phenomena of a country, and their causal connection." It may be questioned whether either definition will enable us in any particular case to say: This belongs to geography; or, This does not belong to geography. However, since this specialization is the order of the day, there is no doubt that in the future the debatable ground between geography and other sciences will bear an ever-lessening proportion to the well-recognized field covered by the definition of geography, whatever that definition may eventually be. The present work is clearly a step in that direction.

R. S.

*Unknown Mexico. A Record of Five Years' Exploration among the Tribes of the Western Sierra Madre; in the Tierra Caliente of Tepic and Jalisco; and among the Tarascos of Michoacan.* By Carl Lumholtz, M.A., Member of the Society of Sciences of Norway; Associé Étranger de la Société d'Anthropologie de Paris; Author of "Among Cannibals," etc. Illustrated. New York, Charles Scribner's Sons, 1902. 2 vols. 8vo.

Mr. Lumholtz describes in these volumes the results of four journeys in the Western Sierra Madre—the first in 1890–91, the second in 1892–93, the third in 1894–97, and the fourth in 1898, with Dr. A. Hrdlicka.

It was a happy inspiration that led him to seek among the tribes inhabiting this great range the beliefs and manners and practices which have survived the Conquest, and the ethnologist will be

grateful for the equally happy chance which brought these practically unknown peoples under the observation of a scientific mind, before it was too late. Mr. Lumholtz lived for a year and a half among the Tarahumares and for ten months among the Coras and the Huichols, learning their languages and gradually winning the confidence which they are slow to repose in the white man; he studied also the Tepehuanes, the Tepecanos, the Nahuas, and the Tarascos. All, even the four tribes of the Sierra Madre, understand Spanish, and must in no long time be absorbed by the invading Mexican civilization. The type is precious to the student of manners; but Nature is willing that all shall go, to be lost in the civilizations that rise and fall.

Life passes quietly enough in the Sierra Madre. The Tarahumare rises and retires with the sun. In the morning he sits near the fire till his wife brings his breakfast of *ptnole* (parched corn, ground and mixed with sugar and water) and roasted mice, from the traps set in the fields. The man takes his bow and arrows, or his axe, and goes hunting; the woman spends the day grinding corn, or weaving, or keeping house, like a Roman matron. When the man comes home with game he carries it under his blanket, lest a neighbour, seeing it, may expect an invitation to dinner. When not engaged abroad, the man busies himself making a bow or arrows, or playing on his home-made violin or guitar.

These Indians are not hospitable, though polite. The manner of paying visits is peculiar, and calculated to stir the envy of those who live in cities. Good manners require that the visitor shall stop twenty or thirty yards from his friend's house, with his face turned away from it. There he stays for an hour or two and then retires, if not invited in by the master of the house.

Among the most curious practices of the Indians is the *híkuli* cult, common to the Tarahumares and the Huichols, though these tribes are separated by hundreds of miles. The *híkuli* is a cactus (*Lophophora Williamsii* and *Lophophora Williamsii*, var. *Lewinii*), known in the United States by the name of *mescal button*. The plant lives for months after it has been rooted up, and the eating of it causes a state of ecstasy. It is regarded as a demi-god, and worshipped.

Mr. Lumholtz found that the *híkuli* produced exhilaration and allayed hunger and thirst. It does away with exhaustion and supplies energy, resembling in this respect the Peruvian coca; but, unlike the coca, it leaves a feeling of depression and a headache. It also produces colour-visions.

It is among the Huichols that the híkuli worship has attained the greatest elaboration, as one expression of the religious feeling for which they are remarkable. Their food supply depends upon rain, and all their prayers are, first for rain and then for health, luck, and long life. Their religion, though a form of shamanism, appears to have something in common with more advanced developments.

This most interesting and instructive work is illustrated by more than 400 reproductions of photographs of scenery and persons, as well as of objects collected by Mr. Lumholtz and deposited in the American Museum of Natural History. Mention must also be made of the map of the Sierra, undoubtedly the best as yet within reach; and it must be noted that the Spanish words and phrases, frequently incorrect, were not read in proof by the author.